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SIX HUNDRED GAELIC PROVERBS COLLECTED IN ULSTER.

 BY ROBERT MAC ADAM.

We have in Ireland, at the present moment, two distinct races of inhabitants, who differ totally from each other in language, and whose early thoughts have been trained in two very different schools. The remains of the old native clans, who still habitually employ the Irish tongue amongst themselves, are only able to hold an imperfect intercourse with their Angloised neighbours in a language which they speak with difficulty. The native Irishman is obliged to address his landlord, or to sell his cow to his customer, in English (such as it is); but these persons have at present no interest in learning to understand his mother-tongue. Hence numberless instances occur daily in many parts of the country, in which it is found impossible to carry on a lengthened conversation between individuals of the two races. According to the last Government Census, the number of persons returned as still using the Irish language in this country was 1,524,286, or nearly one-fourth of the whole population; but even this large figure by no means indicates with accuracy the entire number of persons who understand it, or who have learned it in their infancy. It is well known that in various districts where the two languages co-exist, but where the English now largely predominates, numbers of individuals returned themselves as ignorant of the Irish language, either from a sort of false shame, or from a secret dread that the Government, in making this inquiry (for the first time), had some concealed motive, which could not be for their good. Their native shrewdness, therefore, dictated to them that their safest policy was to appear ignorant of the unfashionable language. For this reason, we may add very considerably to the number given by the Census.

Now all these individuals have obtained whatever intellectual cultivation they possess, and most of the rules which regulate their conduct and morality, through the medium of a tongue which is now proscribed, and which (even if they could avail themselves of it) possesses no published literature. Hence the early knowledge they have acquired from their mothers, their nurses, or their companions, has all been of a traditional kind; and we may feel assured that the old sayings of their forefathers have formed a large portion of their education. We, whose earliest years are associated with books and schools, cannot readily realise the condition of persons who have obtained all their education without them; and yet such is the case with the existing Gaelic-speaking population of Ireland. The children of the last ten years, indeed, in a great majority of districts, are reaping the advantages of our new English national schools; and in the localities where the English language far preponderates over the Irish, the change will be immediate, and we may expect

the young scholars to grow up with ideas like ourselves. But in those sections of the country where the Irish tongue still obstinately holds its ground (and they are many and large), this change will not take place in one generation; and in some places it would be hard to predict at what period the language will be extinct.

At all events, we have the great fact before us, that between a million-and-a-half and two millions of persons living amongst us now (a greater number, for instance, than the entire population of Norway,) speak a language of which we are most of us totally ignorant, have spoken it from their infancy, and have had no other medium for receiving their early instruction. Is it not worth while, then, to ascertain something of their manner of thinking, which must undoubtedly differ considerably from ours? One method of doing so will certainly be an examination of the popular sayings which, to a great extent, serve them as substitutes for books and literature. It will at least be curious to see in what forms the lessons of experience and common sense have embodied themselves among a race long secluded (intellectually) from the rest of the world, and confined to their own unaided genius.

The present collection of Irish proverbs, (amounting to six hundred,) though confined to the northern province, is the largest which has yet been published in Ireland, and still by no means comprises the whole of those extant in Ulster. They were written down by myself from the mouths of the people, during a series of years, when opportunities brought me sometimes into contact with the Gaelic-speaking population of various localities in the north. These opportunities have been more rare of late, or I am persuaded I could have extended the collection to several hundreds more. It will be seen, on comparison, that, with a very few exceptions, the proverbs in the present list differ entirely from all those already printed, and which may be found in Hardiman's *Irish Minstrelsy*, the *Dublin Penny Journal*, and Bourke's *Irish Grammar*. In most of the cases where they agree in substance, various shades of difference will be noticed, occasioned by difference of dialect, or variety of figurative expression. Some proverbs seem to be special favourites, and are found in all parts of Ireland, familiar to everybody. Many are confined to certain localities, and contain local allusions which would not be understood elsewhere: of this kind, however, few are admitted into the present list. Some indicate a sentiment or an advice plainly; others in a figurative or an elliptical style, which is occasionally difficult to comprehend. Many present idiomatic expressions, or archaic forms, which are now uncommon in daily speech. Others, again, contain allusions to remote historical events or characters now nearly forgotten, or to customs now quite obsolete; and not a few embody traditional superstitions evidently handed down from Pagan times. Some of the specimens of these last classes which I possess are not published at present, because I have not yet satisfactorily traced out their exact meaning.

The subject, therefore, is properly an archæological one. Old proverbs are as much the fragmentary relics of the days gone by, as the ruined walls of our castles, or the moss-grown stones of our cromlechs; and it is as well worth while to record obsolete words or phrases in our old national

language, as to preserve descriptions or representations of material objects of antiquity still existing among us. We occasionally meet with words embalmed in proverbs which are only to be found in old manuscripts. To the archæologist these popular sayings have an additional value. It is among the lower classes of a community that we must look for traces of old customs; and frequently, when these customs themselves have ceased to exist, the vestiges of them are to be found retained in popular expressions which, in the course of time, have been turned into proverbs.

Nor is the subject one that can be considered as mere literary trifling. Proverbs in many countries (perhaps in all) are in such constant use among the masses of the people, particularly the uneducated, and so interwoven with their daily speech, that they may be looked upon as very correct indexes of the national mode of thought and tone of morality. Lord Bacon long ago observed that "the genius, wit, and spirit of a nation are discovered by their proverbs."—"I am convinced," says another writer, "that we may learn, from the proverbs current among a people, what is nearest and dearest to their hearts, how honour and dishonour are distributed among them, what is of good, what of evil report in their eyes, with very much more which it can never be unprofitable to know."* The difference between the English and French people, for instance, could scarcely be better expressed (certainly not more briefly) than by two of their very familiar proverbs, both recommending courteous behaviour, but each for a reason peculiarly national :—

English.—Civility costs no money :

French.—On attrape plus de mouches avec du miel qu' avec du vinaigre.

The present collection may therefore serve to throw some light on the character of the native Irish population of Ulster, comprising, as it does, their favourite sayings on a great variety of subjects.

Every civilised language possesses a large store of proverbs, the accumulated gatherings of the wit and homely wisdom of many generations. Numbers of these are identical, or nearly so, in all countries, seeming, as it were, to be citizens of the world. Many are of extreme antiquity, and appear to possess a perennial existence; being evidently so true to human nature that they are as applicable, at the present time, to human conduct and feelings, as on the first day they were uttered. But many are also of modern date; and the crop has not ceased to grow even yet. The poets have furnished not a few; and we almost forget already that it is to Young we owe "*Procrastination is the thief of time*," and to Pope "*A little learning is a dangerous thing*." The same has been the case at all periods, and in all countries where poetry exists; and where does it not? Horace and Juvenal have contributed many a pointed adage to the common stock, and so, no doubt, have our own Irish bards. Indeed, the qualities necessary to produce a good poet—imagination and force of expression—are often superlatively observable in proverbs;

* Trench on "*The Lessons in Proverbs*," p. 48.

and it is by no means unlikely that a large proportion of them have at one time formed parts of poetic compositions.

The topics treated of in these popular sayings are of such various kinds that it is not easy to define correctly what a proverb actually is. It was Lord John Russell (I think) who said that a proverb is "the wisdom of many, and the wit of one;" a comprehensive enough definition, which will embrace most of the species. But there are many such popular phrases in all languages, which contain neither wisdom nor wit (so far as we can now see); and therefore we must content ourselves with a less brilliant definition. Proverbs (at least Irish proverbs) treat of the most miscellaneous subjects, in fact—*de omnibus rebus*; and perhaps, on the whole, the best name we can apply to them is the one given to them by the Irish themselves, namely, *Sean-Réite*, "Old Sayings."

The four provinces of Ireland seem, from a very early period, to have been distinguished from each other by peculiarities of dialect. This was naturally to be expected in a country in which masses of population were separated from one another, in many places, by tracts of dense forest and impassable bog, and their intercourse impeded elsewhere by the want of roads. This separation was still further perpetuated by the manner in which the invading colonists, Norman and English, distributed themselves over the island; occupying the level and fertile grounds which compose the centre of Ireland, and thus cutting off the communication between the natives on all sides. Hence it is, that in each important division of the Irish-speaking population we not only observe marked differences of pronunciation and accent, but find whole sets of words and of grammatical forms preserved in one district which are unknown or forgotten in another. One very remarkable example of this is the *negative*—a part of speech so important and so constantly in use that, of all others, it would seem the most likely to remain uniform in every dialect of a language. It is nearly so in all the Scandinavian and Teutonic dialects (Danish, Swedish, Dutch, German, English, &c.), and in the Latin and its modern descendants, the French, Italian, and Spanish. But, strange to say, in the Gaelic of Ireland we find two totally distinct negatives; the one (*Ní*) employed by the natives of the three provinces, Leinster, Munster, and Connaught; the other (*Chá*^b) used exclusively in Ulster, and likewise in the Highlands of Scotland and the Isle of Man, whose population have always been intimately connected with it. The geographical boundary of the northern negative in Ireland extends rather farther south than the limit of the present province of Ulster, embracing portions of the counties of Louth and Meath; in fact, bounded by the frontier of the old English "Pale:" but westward the boundary almost precisely coincides with the modern limit of the province; for, on passing a distance of only a single mile from the county of Donegal into that of Leitrim, we find every person using the negative *Ní*.^c It is a curious coincidence that, in the earlier period of the history of France, we find the North and South of that country distinguished by the

^b *Ch*, pronounced guttural, like the German *ch* in *noch*, or like the *gh* in our *lough*.

^c *Ní* and *Chá* are used indiscriminately in the south-west of Donegal.

word employed for *yes*, which in the former was *Oui*, in the latter *Oc*; the two dialects being hence named the *Langue d' Oui* and the *Langue d' Oc*. The first of these appellations has long sunk into oblivion, as the northern dialect, being the language of the dominant race and of their metropolis, Paris, took the name of *La Langue Française*; but the other old designation still remains in the name of a southern province of France, *Languedoc*. In a similar manner, we might separate Gaelic Ireland into two great divisions, characterised by "the Language of *Cha*" and "the Language of *Ni*."

The origin of the northern negative has not yet been satisfactorily traced, though some have supposed it to be the remains of a very ancient form, *Nocha*. But, be this as it may, the universal and exclusive use of this old negative in Ulster, and its frequent recurrence in speech, give a character to the northern dialect which is very strange and puzzling to a southern or western Irishman. It will be found a very marked feature in the collection of Ulster proverbs now given to the public; because I have thought it right to print these popular phrases precisely in the form in which they are spoken by the native Irish of this province, and not to substitute a word which, though now recognised as the more classic by our grammarians, is practically unknown in this part of Ireland. The negative *Cha* is employed exclusively, however, in all books printed in the Scottish Gaelic, though not hitherto to be met with in any Gaelic books printed in Ireland. It is necessary to add that the word takes the several forms, *cha*, *chan*, and *char*, according to certain grammatical rules, which need not be specified here, as they are familiar to all Gaelic scholars.

Some other peculiarities will be remarked by those familiar with the ordinary Irish of our printed books; though, as a whole, the language will be found perfectly intelligible to any one acquainted with the dialects of the other provinces. It will also be readily understood by a Scottish Highlander, although to him presenting some grammatical differences more striking. The language of Ulster, in fact, forms a connecting link between the two extreme divisions of the Gaelic, and possesses an interest from retaining some forms of words lost in both. As my present object, however, is not to enter into any examination of the dialects, I will pursue the subject no further here.

In order to facilitate future reference to the proverbs contained in the present collection, they are numbered consecutively; and, for further convenience, I have endeavoured to arrange a number of them under heads, where the subjects were similar; though many more, of course, admit of no kind of arrangement. It is interesting to compare together the proverbs of different nations, and to note the different modes in which similar ideas are expressed in various languages. Without attempting to institute anything like a general comparison of this kind, I have occasionally illustrated an Irish proverb by some similar one employed in another country. Various other examples will occur to any reader familiar with the subject. I have also thought it desirable to add, to

many of these phrases, notes explanatory of their origin, or of the allusions they contain, which are frequently not quite obvious at first sight, as they refer to local or national customs and events. Half the wit and point of a proverb consists in its apt application; and the Irish, as might be expected, are often peculiarly happy in this. I have occasionally given examples such as I have myself met with; but these are not to be taken as by any means the best; for many of the proverbs (especially those expressed in a figurative manner) are capable of an endless variety of applications, both directly and ironically; and there is no mode more frequently employed by an Irishman for displaying his well-known propensity to fun and humour, than the witty application of a proverb. In this peculiarity he resembles the Spaniard, perhaps, more than any other.—I have only further to remark that a number of these proverbs are in verse; the rhyme being indicated by the agreement of vowels, as is usual in all Irish poetry, and not by that of consonants.

“Pareceme, Sancho, que no hay refran que no sea verdadero, porque todos son sentencias sacadas de la misma experiencia, madre de las ciencias todas.”—[“I am of opinion, Sancho, that there is no Proverb which is not true, because they are all sentences drawn from experience itself, the Mother of all the Sciences.”]—*Don Quixote*, part 1, cap. 21.

Foresight, Caution, Thrift, Prudence.

1. An tè cheanglas, 's è shiubhlas. [He that binds travels (best).]
i.e., He who ties his burden properly will get along without stoppages.
2. An tè nach g-cuireann 'sa n-earrach, cha bhaineann se san fhoghmhar. [He that does not sow in the spring-time will not reap in the harvest-time.]—and
3. An tè chuireas, 'sè bhaineas. [He that sows will reap.]
4. Amharc romhad sul a d-tabhraidh tu do leum. [Look before you give a leap.]
5. Sèid sul a n-deòchaidh tu. [Blow before you drink.]
Alluding to hot broth, which may burn your mouth if you eat it incautiously; or to a drink, lest insects should be floating on the top; and applied as a warning against over-haste in anything.
6. An tè nach g-caomhnaigh beagan, cha bhiann mòran aige. [He that will not spare the little, will not have the much.]
7. An tè nach g-cuiridh snaim, caillidh se a cheud ghreim. [He that does not tie a knot will lose his first stitch.]

8. Gearr an gad is foisge do'n sgòrnach. [Cut the gad nearest to the throat.]

This refers to a time when criminals or prisoners in this country were hanged by a twisted *gad* (or withe) made of willow rods, before hemp ropes were used; and probably meant that, if we wished to save the life of a culprit, we should cut the gad nearest his throat. Or, if a horse had fallen, entangled in this primitive harness, and was in danger of being strangled, the same advice would suggest itself. It now signifies, "Do the thing first that is of the most pressing need."

9. An tè nach g-cleachtann marcaighceacht, dearmadann se na spuir. [He that is not in the habit of riding forgets the spurs.]

This has many applications. Sometimes it means—A man not used to good company is at a loss how to behave.

10. Cuirceann duine snaim le n-a theangaidh nach bh-fuasglochaidd 'fhiacra. [A man ties a knot with his tongue that his teeth will not loosen.]

That is, when a man marries.

11. Fanann duine sona le sèun, agus bheir duine dona dubh-lèum. [The lucky man waits for prosperity, but the unlucky man gives a blind leap.]

12. Cha n-diolaidd si a cearc a riamh 'sa là fhliuch. [She never sells her hen on a wet day.]

A hen with wet feathers looks much smaller than when dry. The proverb recommends us to be cautious of having dealings with such knowing people.

13. Is fearr pilleadh as làr an atha nà bathadh 'sa tuile. [It is better to turn back from the middle of the ford than to be drowned in the flood.]

Better stop in time than lose all. Said when any one repents a thing, and draws back at the last moment; as in the case of a marriage, when the couple are in the priest's house. Several Irish proverbs refer to fords in rivers, which were very important places before bridges were built.

14. Is searbh d'a ioc an fion ma's milis d'a òl. [Wine is sweet in the drinking but bitter in the paying.]

Spanish. *Al comer de los tocinos, cantan padres y hijos, al pagar sus ò llorar.* [Whilst they eat the bacon, fathers and sons are merry, but when they pay for it they are sad.]

15. Is còir midh a thaisgidh le h-aghaidh na coise gulair. [It is right to lay by something for a sore foot.]

16. Is mairg a leigeas a rùn le cloidh. [Wo to the man that entrusts his secret to a ditch.]

English. *Walls have ears.* Spanish. *Tras pared ni tras seto, no digas en secreto.* [Do not tell your secrets behind a wall or a hedge.]

17. Nà cuir an t-uisge salach a mach, go d-tiobhraidh tu an t-uisge glan a steach. [Do not throw out the dirty water until you have brought in the clean.]

18. Is iomad tuisleadh o'n làimh go d-tì an bèul. [There is many a slip from the hand to the mouth.]

Spanish. *De la mano à la boca si pierdi la sopa.* [From the hand to the mouth the soup is lost.]

19. Salachaidh aon chaora chlamhach srèud.^d [A single scabby sheep will infect a flock.]
 Latin. *Grex totus in agris unius scabie cadit.*—JUVENAL.
20. Is fearr aithreach agus fuireach nà aithreach agus imtheacht. [It is better to be sorry and stay than sorry and go away.]
 Scotch. *Better rue sit nor rue flit*; also, *Fools are fain o' fillin' and wise men o' sittin'.*
21. Rinne se an fèur, fad a's bhi an ghrian suas. [He made hay while the sun was up.]
22. An tè fhanas a bhfad a muigh, fuarann a chuid air. [The man that stays out long, his dinner cools.]
 Applied to any one who stays too long from home: for instance, to O'Rourke, who was on a pilgrimage when his wife ran away with Dermot McMurrugh, and caused the English invasion of Ireland.
23. Cuid an taisgeàir aig an g-caithteàir.^e [The spender gets the property of the hoarder.]
 English. *Fools build houses and wise men live in them.* Latin. *Sic vos non vobis malificatis apes.*
24. Chan fhuair an madadh ruadh teachdaire a riamh a b'fhearr nà è fein. [The fox never found a better messenger than himself.]
25. Is maith dhà òrus a bheith air do chuigeal. [It is good to have two stricks of flax on your distaff.]
 English. *It is well to have two strings to your bow.* Latin. *Duabus arcoris fullus.*
26. As a cionn a bhlichtear an bhò. [Out of her head the cow is milked.]
 Signifying that, according to the manner a cow is fed, she gives better or worse milk. You may expect to be served by a man according as you treat him.
27. 'Nuair a chrionas slat, is deacair a sniomhadh. [When a rod withers, it is hard to twist.]
28. Is breàllan an tè nach nglacadh airgead a d'fhuralochadh air. [He is a fool that will not take money that is offered to him.]
29. Is maith an sèideadh sròine do dhuine, smug fhaiceal air dhuine eile. [It is a good nose-blowing to a man to see snot on the nose of another.]
 A very homely way of recommending people to take example by the faults or misfortunes of others. Latin. *Felix quem faciunt aliena pericula cautum.*
30. Nì'l brìgh 'san luibh nach bh-faghtar a n-àm. [There is no virtue in the herb that is not got in time.]
31. Nà caill caora le luach pighine de tharra. [Do not lose a sheep for the sake of a pennyworth of tar.]
32. Is fusa sgapadh nà cruinniughadh. [It is easier to scatter than to gather.]
33. Cha n-è là na gaoithe là na sgolba. [The windy day is not the day for fastening the thatch.]
 The thatch on an Irish cottage is fastened down by a number of wattles or pointed rods of willow, called *sgolb*. The proverb signifies that a windy day is not the proper time for such work. It is applied in all cases where foresight is necessary.

^d The word usually given in Irish dictionaries for "a flock" is *trèud*; but *srèud* is what I have always heard used in Ulster. O'Reilly gives *srèud*.

^e All the masculine nouns which end in *àir* in other parts of Ireland, are here pronounced *àir*.

34. Nà dean crò a roimhe na h-arcaibh. [Do not build the sty before the litter comes.]
35. Nà beannuigh an t-lasg go d-tiocaidh se a d-tìr. [Do not bless the fish till it gets to the land.]
36. Mur rinne tu do leabaidh, luidh uirthi. [As you have made your bed, lie on it.]
Applied, for instance, to a bad marriage.
37. Sin ag cur muinighne a g-claidheamh briste. [That is putting trust in a broken sword.]
38. Is beag a t-èibheall a lasas teine mhòr. [It is a small lighted coal that will kindle a great fire.]
Spanish. *De pequena centella, gran hoguera.* [A small spark makes a great fire.] Scotch. *A sma' spark breeds meikle war.*
39. Ma cheannaigheann tu droch-nidh, ecannochaidh tu a rist go h-aithghearr. [If you buy a bad thing, you will soon buy again.]
Spanish. *Comprar lo que no has menester, y venderás lo que podràs escusar.* [Buy what you do not want, and you will sell what you cannot spare.] Latin. *Si inutilis emas, necessaria vendes.*
40. Nìl ò mheud' an phràinn nach lughaide na gnothuidhe. [The greater the hurry the less the work.]
41. Ma shineann tu le do làimh, cuairteochaidh tu le do chois. [If you stretch out with your hand, you will seek out with your foot.]
If you are too lavish with your hand, you may be driven to walk the road as a beggar.
42. Ma's milis a mhill, nà ligh-sa do'n drèasoig i. [Though honey is sweet, do not lick it off a briar.]
43. Nà cuntais na sicinidh no go m-beidh siad leigthe. [Do not count your chickens until they are hatched.]
Latin. *Ante victoriam ne canas triumphum.*
44. Nì sgèul rùn è, ò chluinneas trìùir è. [It is no secret when three persons have heard it.]
45. Thainig a tòn chun talamh eadar a dhà sùil. [The backside came to the ground between two stools.]
46. Faghann na h-eich bàs, fhad a's bhios a' fèur a' fàs; or, Gheibh na h-eich bàs, &c. [The horses die while the grass is growing.]
English. *Live, horse, and you'll get grass.*
47. Terruing do lunn comh reidh a's thig leat as bèul a mhadaidh. [Draw your hand out of the dog's mouth as easily as you can.]
48. Sgèul a chuala mi-so, a's chuir mo a m-briotal fuoi dhò,
Go n-dean a beach dò fèin teach anns a g-ciùin ghrian-lò.
[A story that I heard, and I committed it to memory twice,
That the bee makes a house for itself on the sunshiny day.]
49. Nì gheabharr an cù go n-imthigh an fiadh. [The hound is not found until the deer is gone.]
i.e., When one thing is found another is not forthcoming.

' In other parts of Ireland *da mheud*; and so in other similar phrases, as *da laighidh*, &c.

50. Sabhàlann greim a n-àm dhà ghreim. [A stitch in time saves two stitches.]
 51. Is sleamhuin leac dorus tigh mòir. [The door-step of a great house is slippery.]
 Alluding to the uncertainty of great men's favour.
 52. Is farsuing bèul a bhothain. [Wide is the door of the little cottage.]
i.e., No house can be kept without expense. Said sometimes to deter from an imprudent marriage.

Industry, Perseverance, Activity, Energy, Patience, and their opposites.

53. Cuidigheann Dia leis a tè a chuidigheas leis fèin. [God helps him who helps himself.]
 French. *Aide-toi et Dieu t'aidera.*
 54. Is fearr lùbadh nà briseadh. [It is better to bend than break.]
 55. Ma's fada an là, thig an oidche fa dheireadh. [Long as the day may be, the night comes at last.]
 Italian. *Non vien dî, che non venga sera.* English. *The longest day will have an end.*
 56. Buail an t-iarann fad a's ta se teith. [Strike the iron while it is hot.]
 57. Is fearr mall nà go brath. [Better late than never.]
 58. Cha ghabhann dorn druidte scabhac. [A shut fist will not catch a hawk.]
 59. Chan fhaghtar saill gan saothar. [Fat is not to be had without labour.]
 French. *Nul pain sans peine.*
 60. 'Sè an t-èun maidne a gheabhas a phéisdeog. [It is the morning bird that catches the worm.]
 61. Is tian de'n obair, tùs a chur. [Making a beginning is the one-third of the work.]
 English. *What is well begun is half ended.* French. *Ce n'est que le premier pas qui conte.*
 Spanish. *Barba bien remojada, medio rapada.* [A beard well lathered is half shaved.]
 62. Luidh le h-uán, a's èirigh le h-èun,
 O fhaiceas tu cleath agus fear 'n a dèigh,
 Go bh-feicidh tu cruacha mònadh a's cocaidh fèir.
 [Lie down with the lamb, and rise with the bird,
 From the time you see a harrow and a man behind it,
 Until you see stacks of turf and cocks of hay.]
i.e., From harrowing-time to hay-harvest.
 63. Dean sin mur a bheidheadh teine air do chraicinn. [Do it as if there were fire on your skin.]
 64. An tè is luaithe lamh, biòdh aige an gadhar bàn 's a fiadh. [He that has the quickest hand,
 let him have the white hound and the deer.]
 English. *First come first served.* The Irish proverb seems to refer to some incident in the old hunting expeditions of the Irish chiefs.
 65. Is fearr èirigh moch nà suidhe mall. [Early rising is better than sitting up late.]

66. Char fhag se cloch gan tionta. [He left no stone unturned.]
67. Sgiste ghiolla an ghobha, ò na builg chun na h-inneora. [The leisure of the smith's helper, (that is) from the bellows to the anvil.]
68. Ma's gasta an gearr-fhiadh, beirthear fa dheireadh air. [Though the hare is swift she is caught at last.]
69. Is minic a bhi cù mall sona, a's cù dona 'n a rith. [A slow hound has often luck when a swift hound has not.]
Alluding to dogs coursing a hare. Sometimes the hare, by a sudden turn, causes the foremost hound to run past her, when she is caught by a slower dog. It signifies that—"Often he who plods steadily at home succeeds as well as one who roams about looking for business or profit." Italian. *Chi va piano va sano, chi va forte va alla morte* English. *The more haste the worse speed.*
70. Is minic a rug fear a deich air a dà fhichid. [Many a time the man with the ten has overtaken the man with the forty.]
This proverb refers to card-playing. One of the usual Irish games is won by marking forty-five. A player, who at the commencement of a deal has only marked ten, while his opponent has marked forty, may still overtake him and win the game. The proverb is intended as an encouragement to persons engaged in any business.
71. A n-dèigh a chèile tògtar na caisleàin. [By degrees the castles are built.]
A proverb which, no doubt, took its rise when the Irish, to their cost, saw the Anglo-Norman castles rising one after another round the English Pale.
72. Is èigin do leanabh lamhachan sul ma siubhalaidh se. [A child must creep before he walks.]
73. Cha chruinnigheann cloch chasaidh caonach. [A rolling stone gathers no moss.]
Spanish. *Piedra movediza nunca moho la cobija*. This is a proverb found in almost all languages.
74. Gheibh bèathach cheithre g-cos tuisleadh. [A four-footed beast will stumble.]
75. Faghann iarraidh iarraidh eile. [The seeking for one thing will find another.]
76. Mu'r* robh gnothuighe a mach acu, beidh a sàith gnothuighe a bhaile acu. [If they had no business abroad they have plenty of business at home.]
Said of persons idling their time, or going where they have no errand.
77. Da m-beidheadh aon ribe air do chuigeal, cha deantà sin. [You would not do that if you had any flax on your distaff.]
Said of a woman spending her time foolishly.
78. Is ionmhuin leis a chat iasg, acht ni h-àill leis a chrùba fhliuchadh. [The cat likes fish, but does not like to wet her paws.]
79. Is maith a saoghal è ma mhaireann se a bh-fad. [It is a very good time if it lasts.]
Addressed to a giddy thoughtless person.
80. 'Sè cuid an t-scarraigh de 'n chliath a ta agad-sa. [You have the foal's share of the harrow.]
i.e. "You are an idle spectator;" because, while the mare is drawing the harrow, the foal walks beside her doing nothing.

* The common abbreviation for *Muna*.

81. Ta uallach mhic lèisge ort. [You have the burden of the son of laziness on you.]
82. Lèisge luidhe agus lèisge ag èirigh, sin mallachd Cholumb-chille. [Laziness in lying, and laziness when risen, this is the curse of Columb-kille.]
83. Is trom an t-uallach an fhallsachd. [Laziness is a heavy burden.]
84. Ghnìdh codladh fada tòn lom. [Long sleep makes a bare back.] →
85. Budh mhaith an teachdaire le cur a g-coinne an bhàis thu. [You would be a good messenger to send for Death.]
Because you would delay so long on the road.
86. Eisd le tuile na h-ambna, a's gabhaidh tu breac. [Listen for the flood of the river, and you'll catch a trout.]
Wait patiently, and you will see the result.
87. Eisd le gaoith na m-beann go d-traoghtaidh na h-uisgidh. [Listen to the wind of the mountains until the waters ebb.]
Let the storm blow by.
88. Ni fiù an sògh an tè nach bh-fulaingidh an-ndòigh tamull. [He that will not bear adversity for a while does not deserve prosperity.]
Latin. *Dulcia non meruit qui non gustabit amara.*
89. Is fada an ròd nach m-biann casadh ann:—and, Is dìreach an bothar nach m-biann cùsadh ann. [It is a long road (or a straight road) that has no turn in it.]
90. Is faide go bràth nà go bealtuinn. [It is longer to the day of judgment than to May-day.]
i.e., There is time enough yet.
91. Is subhaile an fhoighid nach d-tugann nàire. [Patience is a virtue that causes no shame.]
92. An nidh nach fèadar a lèigheas, is èigin 'fhulaing. [What cannot be cured must be borne.]
93. Is olc an ghaoith nach sèididh go maith do dhuine èigin. [It is a bad wind that does not blow well for somebody.]
94. Chn 'uil* tuile ò mheud nach d-traoghann. [However great the flood, it will ebb.]
Or, more poetically expressed:—*Ni 'l tuile da mhèud nach d-tèid seall tamull a d-tràigh.*
95. Nachar leòr do dhuine dhona a dhìchioll a dheanamh. [Is it not enough for a poor man to do his best?]
96. Cha bhiann imirce gan chaill. [There is no removal without loss.]
English: *Three removes are as bad as a fire:—and,
I never saw an oft-removed tree,
Nor yet an oft-removed family,
That thrive so well as those that settled be.*

(To be continued.)

* Universally employed instead of the *Ni'* of the other provinces.